



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

DER MENSCHHEITBUND. Nebst Anhang und Nachträgen aus dem handschriftlichen Nachlasse von *Karl Chr. Fr. Krause*. Herausgegeben von *Richard Vetter*, Schuldirektor in Dresden-Löbtau. Berlin: Verlag von Emil Felber. 1900. Pages, 501. Price, 9 marks.

Krause lived in the early part of this century, was a voluminous writer and thinker of merit, but is little known and little studied even in Germany. His best known disciple was the famous jurist and political scientist, Ahrens, and it seems that at present the greatest number of his adherents are in Spain. Krause's great work, *Philosophie des Rechts*, is justly celebrated, and it is claimed for it by its editor that no similar system is so well adapted to solve the difficulties of the present social crisis. Logic, mathematics, philosophy, political science, freemasonry and music were a few of the subjects on which he wrote, but the *Menschheitbund*, according to Vetter, was the ideal of his life and that on which he worked most unremittingly. It is the ideal organisation of human society, conceived as a loving, brotherly and sisterly, organic whole. In the present book, which is a collection of posthumous fragments, the constitution, mode of life, and ideals of this society are worked out in great detail and with the insight of a keen and sympathetic observer of humanity. The only drawback to the work is Krause's esoteric style and esoteric method. As a specimen of it we quote his re-formulation of the Lord's Prayer, which he calls the *Wesenvergeistigung des Vaterunsers*. It will also reveal, perhaps, to those who may understand it, the peculiar trend of his religious and humanistic aspirations:

"1. Wesen!

"Unser Urwesen, das Du mit Dir als der Wesengliedbau wesendem Wesen, vereinwesest und vereinlebst!

"Deine Wesenheit werde geinniget, geschaut, gefühlt, geliebt, gewollt, dargelebt.

"Dein Wesenleben werde mit unserem Wesenleben vereingebildet.

"Dein Wille werde (also: 'wird' und 'werde') volldargelebt (vollführt), wie im Wesengliedbau in der Einen unendlichen Zeit, und in jedem Wesen-Theilgliedbau zu dessen Vollzeit, also auch in dem Erd-Wesengliedbau und in den Wesenleben-Gliedbau dieser Erdmenschheit.

"2. Unseres Wesenlebens Bedingtheit gieb uns zeitkreisig und lebaltergemäss,

"Befreie uns lieberbarmend von unserer eignen Wesenlebwidrigkeit, die wir gegen Dich haben und hilf, dass auch wir lieberbarmend unsere Mitmenschen und ein Jeder sich selbst, befreien helfen von der Wesenlebwidrigkeit gegen Dich und gegen uns.

"Lebenleite uns zu Dir, zu dem Guten und lebabwende uns von den Anursachnissen zum Bösen.

"Auf dass Du uns erlösest von dem Wesenwidrigen (dem Uebel).

"3. Denn (weil, so wahr) Dein is das Orom-Wesenleben, die Orom-Kraft, die Orom-Macht, die Orom-Waltung, die Orom-Glorheit von Vollzeit zu Vollzeit in

der Orom-Zeit, stets gleich wahr, gleich selig, gleich heilig, gleich gut, gleich leb-vollwesentlich.

"O sel'ge Wahrheit!"

μ.

DAS BÜCHLEIN VOM LEBEN NACH DEM TODE. By *Gustav Theodor Fechner*. Ham-burg and Leipsic: Leopold Voss. 1900. Pages, 86.

Leopold Voss, the well-known publishing house of Hamburg, has republished Gustav Theodor Fechner's essay on *Life After Death*, which is one of the most remarkable discussions of the subject. Fechner is not quite free from fantastic notions, but his observations are based upon a fine psychological insight into the processes of soul-life, and are, to say the least, very suggestive. A republication of Fechner's treatise is timely, since the problem has come prominently before the public, and we need not say that Fechner's mode of treatment is the soberest of all among the psychical research publications.

P. C.

THE GOSPEL OF JESUS ACCORDING TO ST. MATTHEW. As Interpreted to R. L. Har-ri-son by the Light of the Godly Experience of *Sri Paránanda*. London: Kegan Paul, Trench, Trübner & Co. 1898. Pages, 264. Price, 6s.

We could have wished that there had been more information given concerning the origin and significance of the present book, as well as concerning the personali-ties involved. All we have in the preface are the words of Miss Harrison, who is the medium through whom Paránanda's revelation was communicated, to the effect that "every word of the notes at the foot of the text fell from the lips of my beloved Teacher. May his commentary establish in Christ and God all who have thought-fully read, discussed and doubted, and at last mourned and hungered for Truth!" The book consists simply of the text of the Gospel of St. Matthew in large, read-able type, with footnotes, which footnotes are the comments of Paránanda upon the Gospel, and, as the utterances of an Oriental and of a deeply religious man, who takes a very impartial and charitable view of Jesus, are interesting and to some may be of value.

μ.

A CRITICAL ESSAY ON BERKELEY'S THEORY OF PERCEPTION. By *Ikbal Kishen Sharga (Pandit)*, Professor of Philosophy, Bareilly College, Bareilly. Alla-habad: Printed at Liddell's N.-W. P. Printing Works. Pages, 123.

As the work of a learned Indian scholar, this little brochure is interesting. It is to be expected that Berkeley's system would appeal to the Hindu mind. Prof. Sharga has endeavored to explain Berkeley's theory of perception in accordance with his own principles. He believes that theory to be substantially correct, but on metaphysical grounds solely, not on psychological, in which last province Berke-ley was weak. Berkeley, in the Professor's words, "cannot be said to have solved the whole problem of human knowledge; but his theory seems to rest on a broad basis of truth, which will remain firm and immovable till the end of time."

u.